A Didactical Poem

Mukhtasar al-Akhdarī

by

‘Abdullah ibn Ahmad ibn al-Hājj al-Qalāwī ash-Shinqītī

Inward and Outward Purification and Prayer

According to the Mālikī Madhhab

Prepared & Translated

By

‘Abdulqādir Mandla Nkosi

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الله

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Translator's note

Herein lies a translation, *Nadhm al-Akhdarī*, a didactic poem composed by one of the great scholars of West Africa, Mauritania, 'Abdullah ibn Ahmad ibn al-Hājj al-Qalāwī ash-Shinqītī. This dense poem is a derivative of the legendary beginners' text in the *Mālikī Madhhab*, *Mukhtasar al-Akhdarī*, named after its author, Shaykh 'Abdurrahmān ibn Muhammad al-Akhdarī. I originally set out to pen a commentary on the poem, which I successfully accomplished. However due to the technical nature of Jurisprudence; I felt a theoretical commentary would not suffice, I therefore decided to make an oral commentary on the poem in audiovisual format, which was shared with fellows students and devotees.

I pray that Allāh accepts this effort and that He makes it a means by which our religious individual obligations are enhanced. Just as Allah has blessed the one who wrote it, may He equally bless and forgive the one who translated it, the one who reads it and shares it.

The needy servant

Abdulqādir Mandla Nkosi.

Tshwane, South Africa

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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

مُقَدِّمَةُ النَّاظِمِ رَحِمَهُ الله

01– عَبْـدُ الإِلَـهِ الشـنجطي يَشْـتَرِي   بِعِقْـدِهِ المنْظـومِ تِبْـرَ الأخْضَـرِي

02– وَرُبَّ مَـنْ عَقْـدِي اِضْـطِرَارا حَسَّـنَهْ   لَعَلَّنِـي أَنَـالُ الأَجْـرَ والزِّنَـهْ

03– فَالْحَمْـدُ للهِ مُـرَبِّ الْعَـالَمِينْ   ثُـمَّ الصَّـلاَةُ وَالسَّـلاَمُ لِلأَمِـينْ

04– سَـيِّدِنَا مُحَمَّـدٍ إِمَـامِ   رُسُـلِنَا وَالأَنبِيَـا الخِتَـامِ

العَقِيدَةُ

05– أَوَّلُ وَاجِـبٍ عَلَـى مَـنْ كُلِّفَـاَ   تَصْـحِيحُهُ إِيمَانَـهُ وَيَعْرِفَـا

06– مُصْـلِحَ فَـرْضِ الْعَـيْنِ كَالأَحْكَـامِ   لِلطَّهْـرِ وَالصَّـلاَةِ وَالصِّـيَامِ

In the Name of Allāh, Most Merciful, Most Kind

Intro

1) *The servant of God, ash-Shinqīṭī, purchases*
With his well-arranged chain, the raw version being al-Akhdarī

2) *How many a person my contract will benefit*
Perchance I will reap reward and excellence

3) *Therefore, all praise is due to Allāh, the Cherisher of all worlds*
And may blessings and peace be upon the Trustworthy,

4) *Our master Muhammad, the leader of*
The Messengers and the Prophets, the Seal.

Creed

5) *The first thing mandatory upon a mukallaf*
Is to rectify his imān and to be acquainted with

6) *What rectifies his individual obligations, such as the rules pertaining*
To purification, prayer and fasting

07– وَوَاجِــبٌ حِفْــظُ حُــدودِ الْحَــيِّ بِـــالْوَقْفِ عِنـــدَ أَمْـــرِهِ وَالنَّهْـــيِ

08– وَأَنْ يَتُـــوبَ قَبْـــلَ سُـــخْطِ اللهِ سُـــبْحَانَهُ – عَلَيْـــهِ بِـــالْمَلاَهِي

09– وَشَـــرْطُهَا النَّـــدَمُ وَالنِّيَـــةُ أَنْ يَكُـفَّ وَالإِقْـلاَعُ عَـنْ غَيْـرِ الحَسَـنْ

10– وَلاَ يُـؤَخِّرْ أَوْ يَقُـلْ حَتَّـى تَعِـنْ هِدَايَـــةُ اللهِ لَـــهُ فَـــذَاكَ مِـــنْ

11– عَلاَمَـــةِ الشَّـــقَاءِ وَالْخِـــذْلاَنِ وَطَمْـــسِ قَلْبِـــهِ عَـــنِ الإِيمَـــانِ

الآدَابُ إِسْلامِيَة

12– وَالْحِفْــظُ لِلِّسَــانِ عَــنْ صَــرِيحِ فُحْـــشِ وَكُـــلِّ كَلِـــمٍ قَبِـــيحِ

13– وَأَيْمُـــنِ الطَّـــلاَقِ وانْتِهَـــارِ مُسْـــلِمٍ أَوْ أَهَانَـــهُ بِعَـــارِ

14– مِـــنْ سَـــبٍّ أَوْ تَخْوِيفِـــهِ لِمَنْـــعِ جَمِيعِهَـــا فِـــي غَيْـــرِ حَـــقٍّ شَـــرْعِي

15– وَالْحِفْــظُ لِلْبَصَـــرِ عَـــنْ حَـــرَامِ كَنَظْـــرَةٍ تُـــؤْذِي أَخَـــا الإِسْـــلاَمِ

7) It is obligatory to observe the limits set by al-Hayy (the Living),
By paying diligently attention to His commands and prohibitions

8) And he must repent before Allāh's wrath descends on him,
Whilst he is engrossed in amusement

9) The conditions for repentance are remorse, intention to
Refrain and immediately abandoning that which is not good

10) One should not delay repentance or say, 'Until
Allāh's guidance helps him', because this is

11) A sign of wretchedness, abandonment,
And a veil over his heart from beholding the reality of faith

Islamic Behavior

12) He should keep the tongue from apparent
Indecency, from every hideous speech,

13) From making an oath of divorce, reprimanding
Or shamefully insulting a Muslim

14) By curse or intimidation, as interdicted are
All of these evil deeds if legally unjustified.

15) He should safeguard the sight from gazing at what's haram,
Such as a harsh look at a brother in Islam,

16- وَحَيْـثُ كَـانَ فَاسِـقاً لَـنْ يُزْجَـرَا فَوَاجِـــبٌ دُونَ أَذَى أَنْ يُهْجَـــرَا

17- وَحِفْظُـــهُ مَــا اسْـطَاعَ لِلْجَـوَارِحِ وَأَنْ يُحِـــبَّ لِلإِلَـــهِ الْفَـــاتِحِ

18- وَالْــبُغْضُ وَالرِّضَــى لَــهُ وَيَــأْمُرَا بِــالْعُرْفِ ثُــمَّ النَّهْــيُ عَمَّــا أُنكِـرَا

19- وَتَحْــرُمُ الغِيبَــةُ ثُــمَّ الْكِــذْبُ نَمِيمَـــةٌ كِبْـــرٌ رِيَـــاءٌ عُجْـــبُ

20- وَسُــمْعَةٌ وَحَسَــدٌ وَالْــبُغْضُ مَــعْ رُؤْيَتِــهِ الْفَضْــلَ عَلَــى الْغَيْــرِ امْتَنَــعْ

21- هَمْــزٌ وَلَمْــزٌ عَبَــثٌ سُــخْرِيَةْ زِنَــــىً وَأَنْ يَنْظُـــرَ أَجْنَبِيَـــةْ

22- وَلَــــذَّةٌ بِصَــــوْتِهَا وَالأَكْــــلُ بِغَيْــرِ طِيــبِ الــنَّفْسِ لاَ يَحِــلُّ

23- أَوْ بِالشَّـــفَاعَةِ أو الـــدِّيْنِ وَأَنْ يُــؤَخِّرَ الصَّــلاَةَ عَــنْ وَقْــتِ الْحَسَــنْ

24- وَلَــمْ تَجُــزْ صُــحْبَةُ فَاسِــقٍ وَلاَ جِلاَسُــــهُ دُونَ ضَــــرُورَةِ الْــــوَلاَ

25- وَلاَ رِضَـى الْخَلْـقِ بِسُـخْطِ الْخَـالِقِ فَــاللهُ أَوْلَــى بِالرِّضَــى مِــنْ فَاسِــقِ

16) *But if such a brother is engaged in wickedness, then he is not deterred.*
Moreover, it is binding to shun his company without offending him.

17) *He should guard his limbs as much as he is able to.*
He should love for the sake of his God, the Opener,

18) *Hate and be pleased for His sake, and also to command*
What's good and forbid the immoral.

19) *Backbiting is prohibited and so it is to lie,*
Causing friction between people, pride, showing off, conceit,

20) *Craving fame, jealousy, and hatred along with*
Self-extolment above his fellow men,

21) *Disdain, mockery, foolishness, scorning,*
Zinā and eyeing lustfully an unrelated woman,

22) *Finding pleasure in her voice, and usurping people's property*
Is absolutely not allowed,

23) *Likewise a fee for intercession or making money by Deen or to*
Delay performing prayers beyond their preferred time.

24) *It is not permissible to accompany an immoral person*
Or sit beside this person where ties of friendship call not for that.

25) *One cannot please creatures if the Creator is enraged thereby*
Allāh is more deserving of been pleased than immoral folk.

26– وَقَــالَ لاَ طَاعَــةَ لِلْمَخْلُــوقِ فِــي مَعْصِــيَةِ الْخَــالِقِ خَيْــرُ مَــنْ قُفِــي

27– وَلاَ يَحِــلُّ الْفِعْــلُ حَتَّــى يَعْلَمَــا حُكْــمَ الإِلَــهِ بِسُــؤَالِ الْعُلَمَــا

28– وَيَقْتَــدِي بِالْعُلَمَــاءِ الْعَــامِلِينْ التَّــابِعِي سُــنَّةِ خَيْــرِ الْمُرْسَــلِينْ

29– اْلأُلَــى يَــدُلُّونَ عَلَــى الــرَّحْمَنِ يُحَــذِّرُونَ طُــرُقَ الشَّــيْطَانِ

30– لاَ تَــرْضَ مَــا رَضِــيَهُ الْمُفلَّــسُ مَــنْ ضَــاعَ عُمْــرُهُ بِعِصْــيَانٍ وَسُــو

31– يَــا حَسْــرَةَ الْعُصَــاةِ فِــي الْقِيَامَــةْ مَــا أَطْــوَلَ الْبُكَــاءَ وَالنَّدَامَــةْ

32– نَسْــأَلُهُ سُــبْحَانَهُ تَوْفِيقَنَــا لِسُــنَّةِ الْهَــادِي وَخَتْمــاً حَسَــنَا

أَقْسَامُ الطَّهَارَة

33– بَــابُ الطَّهَــارَةِ طَهَــارَةُ حَــدَثْ كُبْــرَى وَصُــغْرَى وَطَهَــارَةُ خَبَــثْ

34– كِلاَهُمَــا صَــحَّ بِمَــا مُطَهِّــرِ فِــي اللَّــوْنِ أَوْ فِــي الطَّعْمِ لَــمْ يُغَيَّــرِ

26) *The best model said, "No obedience is owed to creatures*
If disobedience to the Creator ensues"

27) *He (a mukallaf) ventures into no action until he learns*
The rulings of God by questioning the scholars

28) *Emulating the upright and practicing scholars*
Who follow the Sunnah of the best of Messengers

29) *They are those who guide to the All-Merciful,*
Cautioning His servants about the tricks of the devil

30) *Do not be satisfied with the spiritually bankrupt,*
He who squanders his life away in sin and evil doings

31) *How sad the sinners will be on the Day of Rising*
What a long cry will be theirs, and what a deep remorse!

32) *We ask Him, glory to Him, to successfully lead us*
To the Sunnah of the Guide, and to grant us a blissful end

Divisions of Purification

33) *With regards to purification, there is taharat ul-hadath,*
Which is either major or minor, and there is taharat ul-khabath.

34) *Both of them are attained by use of pure and purifying water,*
(That is water) of which its colour, taste and smell remains unchanged,

35- وَالــرِّيحِ بِالَّــذِي كَثِيــرًا فَارَقَــهْ   كَوَسَـــخٍ وَدَسَـــمٍ إِنْ عَانَقَـــهْ

36- وَإِنْ يُـــلاَزِمْ غَالِبـــاً فَمُجْـــزِى   كَحَمْـــأَةٍ سَـــبِخَةٍ وَخَـــزِّ

الطَّهَارَةُ مِن النَّجَاسَةِ

37- إِنْ تَتَعَـــيَّنِ النَّجَاسُـــةُ غَسَـــلْ   مَحَلُّهَـــا وَفِـــي الْتِبَاسِـــهَا شَـــمِلْ

38- وَحَيْـثُ شَـكَّ فِـي إِصَـابَةِ الـنَّجَسْ   نَضَـحَ لاَ إِنْ شَـكَّ فِيـهِ هَـلْ نَجَـسْ

39- وَمَـنْ تَـذَكَّرَ الْمُصِـيبَ فِـي الصَّـلاَةْ   قَطَعَ إِنْ لَّمْ يَخْشَ فِي الْوَقْتِ الْفَوَاتْ

40- وَبَعْـــدَهَا أَعَـــادَ لِاصْـــفِرَارِ   وَالْفَجْـرِ نَـدْباً وَإِلَـى الإِسْـفَارِ

فَرَائِضُ الوُضُوءِ وَسُنَنُهُ

41- فَـــرَائِضُ الْوُضُـــوءِ سَـــبْعٌ نِيَّتُـــهْ   وَغَسْـــلُ وَجْـــهٍ وَالْيَـــدَيْنِ غَايَتُـــهْ

42- لِمِرْفَـــقٍ وَمَسْـــحُ رَأْسِ بَـــيْنِ   وَغَسْـــلُهُ الـــرِّجْلَيْنِ لِلْكَعْبَـــيْنِ

35) *If it is mixed with a substance*
Like filth or fat, if it dissolves in it

36) *But if it is customarily known to be part of water, is it allowed,*
Things such as mud, small rootless plants

Purifying filth

37) *If you become aware of some filth on your garment, simply wash*
That portion but if you are not sure then wash all of it.

38) *Whenever a person is in doubt of whether filth has affected his attire,*
He should sprinkle (water) on it, but not if he doubts its filthiness.

39) *Whoever remembers some filth while in salāh*
He terminates it, if he does not fear that the time will expire,

40) *And if it is after salāh, repeating day-prayers before sunset*
And night-prayers before fajr is recommended and subh before sunrise

Obligatory & Sunnah acts Of Wudū’

41) *The obligatory acts of wudū’ are seven: Intention,*
Washing the face and the hands in full

42) *Up to (including) the elbows, wiping the head, undoubtedly,*
Washing the feet up to the ankles,

43– وَالْفَـوْرُ وَالـدَّلْكُ وَفِـي الشُّـرُوعِ غَسْـلُ الْيَـدَيْنِ سُـنَّةٌ لِلْكُـوعِ

44– مَضْمَضَـةٌ مُسْتَنْشَـقٌ مُسْـتَنْثَرُ وَرَدُّ مَسْـحِ الـرَّأْسِ فِيمَـا أَثَـرُوا

45– وَمَسْـحُ الأُذْنَـيْنِ وَتَجْدِيـدٌ الْمَـا[1] لِتَـيْنِ تَرْتِيـبُ الْفُـرُوضِ تَمَّـا

تُدَارِكُ المَنْسِيّ مِن أَعْضَاءِ الوُضُوءِ

46– وَذَاكِـرٌ مِـنَ الْوُضُـو فَرْضًـا عَلَـى قُـرْبٍ أَتَـى بِفِعْلِـهِ وَمَـا تَـلاَ

47– وِإِنْ يَطُـلْ فَعَلَـهُ قَـطْ وَابْتَـدَا وُضُـوءَهُ بِـالطوُّلِ إِنْ تعَمَّـدَا

48– إِنْ كَـانَ صَـلَّى بَطَلَـتْ وَيَفْعَـلُ سُـنَنَهُ فَقَـطْ لِمَـا يُسْـتَقْبَلُ

49– وَغَافِـلٌ عَـنْ لُمْعَـةٍ فَعَلَهَـا[2] كَعُضْـوِهَا فَهْـي تُسَـاوِي أَصْـلَهَا

50– وَذَاكِـرُ السَّـنَّةِ بَعْـدَ أَنْ شَـرَعْ فِـي الْفَـرْضِ مِـنْ بَعْـدِ تَمَامِـهِ رَجَـعْ

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[1] لما

[2] غسلها

43) Continuousness and rubbing. Beginning with
Washing the hands to the wrist is a Sunnah;

44) So is rinsing the mouth, inhaling water into the nostril and exhaling,
Returning the wiping of the head to the front according to reports,

45) Wiping the ears with fresh water,
Doing the obligations sequential, then it's complete.

If one forgets a limb of Wudū'

46) He who remembers a missed obligation while still near the ablution
Area, he should wash that limb and whatever follows sequential

47) But if it is a long while after the act, the wudū' becomes void. He begins
His wudū' afresh if he deliberately paused it

48) And if he has already prayed with it, that prayer is invalid. He mends
The Sunnah acts of wudū' merely for the forthcoming prayers

49) If one forgets a portion of a limb he washes it
With an intention for it, just as it should have been done initially

50) Whoever remembers a Sunnah act after he has begun
A compulsory act, he only returns to it after completing the wudū'.

فَضَائِلُ الوُضُوء

51- وَنُــدِبَت تَسْــمِيَةٌ ثُــمَّ سِــوَاكْ وَشَــفْعُ مَغْسُــولٍ وَتَثْلِيــثٌ كَــذَاكْ

52- وَالبَــدْءُ مِــنْ مُقَــدَّمِ الْعُضْــوِ وَأَنْ مَــعَ فُرُوضِــهِ تُرَتَّــبُ السُّــنَنْ[3]

53- وَقِلَّـــةُ الْمَـــاءِ وَأَنْ يُقَـــدِّمَا يُمْنَـاهُ عَـنْ يُسْـرَاهُ فِيمَـا انْفَصَـمَا

54- تَخْلِيلُـــهُ أَصَـــابعَ الْيَـــدَيْنِ فَــرْضٌ وَيُسْــتَحَبُّ فِــي الــرِّجْلَيْنِ

55- وَفِــي الْوُضُــوءِ اللِّحْيَــةَ الْخَفِيفَــةْ خَلِّــلْ وَفِــي اغْتِسَــالِكَ الْكَثِيفَــةْ

نَوَاقِضُ الوُضُوء

56- نَــوَاقِضُ الْوُضُــوءِ أَحْـدَاثٌ وَذِي بَــوْلٌ وَغَــائِطٌ وَرِيــحٌ وَمَــذِي

57- وَدْيٌ وَأَسْــبَابٌ بِنَــوْمٍ ثَقُــلاَ سُــكْرٍ وَإِغْمَـاءٍ جُنُـونٍ مُسْـجَلاَ

58- وَقُبْلَـةٍ وَلَمْــسٍ إِنْ بِــهِ قَصَــدْ لَـــذَّةً أَوْ وَجَــدَهَا لاَ إِنْ فَقَــدْ

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[3] ترتب الفروض السنن

Meritorious acts of Wudū’

51) *It is recommended to say “bismillah”, to brush the teeth,*
And to wash twice or likewise thrice,

52) *To begin with the front part of the limbs, and to*
Follow the sequence of the Sunnah acts, as with the obligatory acts,

53) *To use little amount of water, to advance the right*
Over the left for those limbs which come in pairs,

54) *To wash between the fingers is in fact*
An obligation and it is highly recommended for the toes.

55) *With regards to wudū’, a light beard is to be*
Penetrated through, but a mere wash if the beard is thick

Things which nullify Wudū’

56) *The things which nullify wudū’ are impurities such as*
Urine, feces, passing wind, prostatic fluid and genital discharge

57) *The causes for nullifying wudū’ are heavy sleep,*
Intoxication, unconsciousness and absolute insanity,

58) *Kissing, touching (the opposite sex) that is when one intends*
Pleasure or when pleasure is derived regardless of the intention,

59- وَمَسِّـــهِ ذَكَـــرَهُ بِـــبَطْنِ كَـــفْ   أَوْ إِصْـــبَعٍ أَوْ جَنبِـــهِ بِمُخْتَلَـــفْ

60- وَالشَّكُ فِي الْحَدَثِ مِن بَعْدِ وُضُو   مُسْـــتَيْقَنٍ إِنْ لَـــمْ يُنَـــاكِحْ يَـــنْقُضُ

61- وَالْمَـــذْيُ مُوجِـــبٌ لِغَسْـــلِ الـــذَّكَرِ   ذُو اللَّـــذَّةِ الصُّـــغْرَى بِكَـــالتَّفَكُّرِ

مَوانِعُ الحَدَث

62- وَمَـــا لِمُحْـــدِثٍ صَـــلاَةٌ أَوْ طَـــوَافْ   وَمَـــسُّ مُصْـــحَفٍ وَلَـــوْ جِلْـــداً أَنَـــافْ

63- وَلَـــوْ بِعُـــودٍ غَيْـــرَ جُـــزْءٍ مُعْظَـــمِ   لِلْمُـــــــتَعَلِّمِ أَوِ الْمُعَلِّـــــــمِ

64- ثُـــمَّ الصَّـــبِيُّ كَـــالْكَبِيرِ فِيـــهِ   وَإِثْمُـــــهُ عَلَـــــى مُنَاوِلِيـــــهِ

65- وَكُـــلُّ مَـــنْ بِـــلاَ وُضُـــوءٍ صَـــلَّى   فَفَاسِـــقٌ لاَ كَـــافِرٌ فِـــي الأَعْلَـــى[4]

مَا يَجِبُ مِنْهُ الغُسْل

66- وَالْغُسْـــلَ لِلْجَسَـــدِ بِالْجَنَابَـــةْ   وَالْحَـــيْضِ وَالنِّفَـــاسِ خُـــذْ إِيجَابَـــهْ

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[4] ففاسق على الشهير ضلا

59) *Touching his penis with the palm,*
Fingers or the sides, of which there are different views,

60) *Uncertainty about impurity after having performed wudū',*
Convinced but unsure which one occurred first terminates wudū'.

61) *Genital discharge necessitates the washing of the penis,*
Caused by experiencing slight pleasure by imagining

Acts which the state of impurity prevents one from performing.

62) *An impure person cannot perform salāh, circumambulation of the Ka'bah,*
Touch a copy of the Qur'ān or its cover

63) *Not even with a stick, except for a portion at most*
For a teacher or a student

64) *A child is like an elder with regards to touching Qur'ān*
The sin is on the one who gives it to a child

65) *Whoever prays without wudū'*
Is disobedient and it is known to be in vain

To whom is ghusl (shower) due?

66) *Washing the whole body for major impurity (janābah),*
Menstrual cycle and postnatal bleeding is regarded compulsory.

67– مَعْنَـــى الْجَنَابَـــةِ مَنِـــيٌّ خَرَجَـــا بِلَـــذَّةٍ مُعْتَـــادَةٍ فِـــي النَّـــوْمِ جَـــا

68– أَوْ بِجِمَـــاعٍ أَوْ سِـــوَاهُ الْمُزْجِـــي أَوْ بِمَغِيـــبِ كَمْـــرَةٍ فِـــي فَـــرْجِ

69– وَرَاءٍ أَنَّـــهُ يُجَـــامِعُ وَلَـــمْ يُمْـنِ فَـلاَ اغْتِسَـالَ فِـي ذَا الْمُحْـتَلَمْ

70– وَوَاجِـــدُ الْمَنِـــيِّ فِـــي ثَوْبِـــهِ لاَ يَـــدْرِ مَتَـــى أَصَـــابَهُ ذَا اغْتَسَـــلاَ

71– ثُـــمَّ أَعَـــادَ فَرْضَـــهُ مِـــنْ آخِـــرِ نَـــوْمٍ بِـــهِ وَبِـــالْفُرُوعِ فَـــاخِرِ

فَرَائِضُ الغُسْلِ وَسُنَنُهُ

72– فُرُوضُـــهُ نِيَّتُـــهُ عِنـــدَ الشُّـــرُوعْ وَالْفَـــوْرُ وَالـــدَّلْكُ الْعُمُـــومُ وَالْفُـــرُوعْ

73– سُـــنَنُهُ غَسْـــلُ يَدَيْـــهِ فِـــي ابْتِـــدَا لِكُوعِـــهِ مِثْـــلَ الْوُضُـــو تَعَبُّـــدَا

74– مَضْمَضَـــةُ اسْتِنْشَـــاقٌ اسْـــتِنْثَارُ وَثَقْـــبُ الأُذْنَـــيْنِ وَلاَ يُضَـــارُ

75– وَجُنُـــبٌ غَيْـــرُ الصِّـــمَاخِ فَاغْسِـــلَنْ أُذْنَيْـــكَ ظَاهِرَهُمَـــا وَمَـــا بَطَـــنْ

67) *The meaning of one being in janābah is ejaculation of semen,*
Through familiar endeavours such as during sleep (wet dream),

68) *By sexual intercourse, extremely passionate foreplay,*
Or by the glans entering, even once, into the vagina

69) *If he dreams he is having sexual relations but does not*
Ejaculate, then ghusl is not owed by the pubescent.

70) *If he finds semen on his clothes and does not*
Know when it occurred, ghusl has to be performed.

71) *He then repeats his obligatory prayers from the last time*
He slept with that clothing, and also ghusl is necessitated by death.

The obligatory acts of ghusl

72) *The obligatory acts of ghusl are; intention at the onset,*
Continuousness and rubbing the whole body, top to bottom

73) *Its Sunnah acts are; washing the hands, at the beginning,*
To the wrist as in wudū', devotedly,

74) *Rinsing, inhaling and exhaling,*
Thoroughly washing the ears without causing harm

75) *The impurity is not in the eardrum so simply wash*
What is apparent and what is hidden of your ears.

فَضَائِلُ الغُسْل

76– نُـدِبَ بِسْـمِ اللهِ بَـدْءٌ بِـالأَذَى فَفَرْجِـــهِ[5] وَلْيَنْـــوِ عِنـــدَهُ إِذَا

77– وَلْيَتَـــوَضَّ مَـــرَّةً وَلْيَـــزِدِي تَثْلِيــثَ رَأْسِــهِ فَــأَعْلَى الْجَسَـدِ

78– فَشِـــقِّهِ الأَيْمَـــنِ تَقْلِيـــلٍ لِّمَـــا[6] بِغَيْـــرِ حَـــدٍّ أَوْ بِصَـــاعٍ حُمَّـــا

79– وَكَالْوُضُـــو مَنْسِـــيُّ الاِغْتِسَـــالِ لَكِـــنْ هُنَـــا لَـــمْ يُعَـــدِ الْمَـــوَالِي

80– وَبَطَـــلَ الْغُسْـــلُ إِذَا مَـــا أُخِّـــرَا عَـــنْ حُكْـــمِ فَـــوْرٍ بَعْـــدَ أنْ تَـــذَكَّرَا

81– وَذَا إِذَا صَـــادَفَهُ غَسْـــلُ الْوُضُـــو كَفَـــاهُ عَـــن نِيَّـــةِ غَسْـــلٍ تَعْـــرِضُ

مَوَانِع الجَنَابَة

82– لاَ يَـــدْخُلُ الْجُنُـــبُ مَسْـــجِداً وَلاَ يَقْـــــرَأُ إِلاَّ الآيَتَـــــيْنِ مَـــــثَلاَ

83– لِكَتَعَـــوُّذٍ وَمَـــا لِـــذِي سِـــقَامْ جِمَـــــاعُ إِلاَّ لأَذًى أَوِ احْـــــتَلاَمْ

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5 فَفَرْجِهِ

6 تَقْلِيلٍ لِّمَا

Meritorious acts of ghusl

76) *'Bismillah' is recommended and to begin by removing the filth*
From his genitals and thereafter make the intention.

77) *Then he makes wuḍū' once, but increases the washing of*
The head to thrice before washing the body,

78) *To advance the right side, use minimum amount of water*
With no limit set to it but a measurement of Sā'a is preferable.

79) *Forgetfulness in ghusl is similar to forgetfulness in wuḍū'*
Except that in this case he cannot return to missed limbs later,

80) *Because ghusl is invalid if the limbs are only rectified later*
When he remembers, this is due to the ruling of continuity.

81) *In this case, if what was missed of ghusl is a limb of wuḍū',*
It suffices to intend ghusl when performing wuḍū'.

Things which Janābah prohibits one from doing

82) *One in a state of janābah does not enter a masjid and does not*
Recite the Qur'ān except one or two verses like

83) *Seeking refuge and nor does he recite (Qur'ān) to heal the sick,*
Or have intercourse, except if one is sick or still in bed.

التَّيَمُّمُ

84- ذُو سَــفَرٍ أُبِــيحَ أَوْ ذُو مَــرَضِ تَيَمَّمَــا لِلنَّفْــلِ وَالْمفْتَــرَضِ

85- وَحَاضِــرٌ صَــحَّ لِفَــرْضٍ إِنْ عَــدِمْ مَــا كَافِيًــا أَوْ خَــوْفَ وَقْتِــهِ عَلِــمْ[7]

86- لاَ النَّفْــلِ وَالْجُمْعَــةِ وَالْجِنَــازَةْ إِلاَّ إِذَا تَعَيَّنَــتْ جِنَــازَةْ

فَرَائِضُ التَّيَمُّم

87- فُرُوضُــهُ الْقَصْــدُ الصَّــعِيدُ الطَّــاهِرْ وَالضَّــرْبَةُ الأُولَــى وَمَسْــحُ ظَــاهِرْ

88- وَجْهِــهِ وَالْيَــدَيْنِ لِلْكُــوعِ الْــوِلاَ دُخُــولُ وَقْــتٍ بِالصَّــلاَةِ اتِّصَــلاَ[8]

89- ثُمَّ الصَّعِيدُ التُّرْبُ وَالطُّوبُ الْحَجَرْ وَالــثَّلْجُ وَالْخَضْــخَاضُ وَالَّــذِي ظَهَــرْ

90- لاَ جِصٌ إِنْ شُوِىَ أَوْ نَحْوُ الْخَشَبْ وَلاَ حَصِــيرٌ أَوْ حَشِــيشٌ أَوْ ذَهَــبْ

91- وَلِمَــرِيضٍ حَــائِطٌ مِــنْ حَجَــرِ وَالطِّــينِ كَالصَّــحِيحِ فِــي الْمُشْــتَهَرِ

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[7] أخاف وقته

[8] وجهه واليدَين للكوعين مع دخول وقت بصلاة

Tayammum

84) *He who travels for a permissible motive or a sick person*
May perform tayammum for optional or obligatory acts

85) *It is permissible for a resident, in fact obligatory, in the absence*
Or insufficiency of water or if he fears running out of time, so know!

86) *A resident does not perform it for nafilah (optional), Jumu'ah or janāzah*
Except when appointed to conduct the janāzah

Obligatory acts of Tayammum

87) *Its obligations are; to intend, to use what is pure,*
The first patting, wiping what is apparent

88) *Of the face and hands to wrist bone, uninterruptedly,*
And performing it when the time for prayer has entered

89) *Therefore use sand and bricks,*
Snow, mud and that which appears to be like the above mentioned

90) *Do not use gypsum/plaster if processed or things like wood,*
Do not use a mat, grass or gold.

91) *A sick person can use the wall made out of stones*
And clay just as a healthy person, according to a famous position

سُنَنُ التَّيَمُّم

92– وَسُــنَّ تَجْدِيــدُ الصَّــعِيدِ لِلْيَــدَيْن — تَرْتِيبُـــهُ مَسْـــحُهُمَا لِلْمِـــرْفَقَيْن

93– تُـــدِبَ بِاسْـــمِ اللهِ أَنْ يُقَـــدِّمَا — يُمْنَـــاهُ وَالظَّـــاهِرَ وَالْمُقَـــدَّمَا

94– نَاقِضُـــهُ مِثْـــلَ الْوُضُـــوءِ وَمَعَـــهْ — وُجُـودُ مَـا قَبْـلَ الصَّـلاَةِ فِـي سَـعَهْ

95– وَلاَ يُصَـــلَّي بِتَـــيَمُّمٍ فَـــرَدْ — فَرْضَـانِ وَالثَّـانِي إِذَا صُـلِّي فَسَـدْ

96– وَبِتَـــيَمُّمِ الْفَرِيضَـــةِ تَحِـــلْ — نَوافِـــلٌ وَمُصْـــحَفٌ إِنْ تَتَّصِـــلْ

97– وَبِتَـــيَمُّمٍ كَنَفْـــلٍ جَـــازَ مَـــا — ذُكِـــرَ إِلاَّ الْفَـــرْضَ مِمَّـــا قُـــدِّمَا

98– وَقَـدْرَ مَـا يُجِـفُّ الأَعْـضَا أَبْطَـلاَ — وَحُـــدَّ بِالمُعَـــقِّبَاتِ مَثَـــلاَ

99– وَمَـــنْ تَـــيَمَّمَ لِكَالجَـــنَابَةِ — فَوَاجِـــبٌ تَخْصِيصُـــهَا بِنِيَّـــةِ

The Sunnah acts of Tayammum

92) *It is Sunnah to renew the patting for the hands,*
The sequence and wiping to the elbows

93) *It is recommended to say 'bismillah', to begin with*
The right hand side and what is apparent and in front.

94) *Tayammum is nullified by what nullifies wudū' and ghusl.*
It is performed a moment just before the salāh.

95) *And one does not pray with one tayammum*
2 obligatory prayers and if he does, the 2nd prayer becomes invalid.

96) *With the tayammum performed for an obligatory prayer, a person may*
Do nawāfil (optional prayers) and touch the Mus'haf if subsequent.

97) *With the tayammun performed for nawāfl acts, it is permissible to do what*
Has been already mentioned except for obligatory acts as explained

98) *Tayammum is invalidated by the pause which dries the limbs,*
That time is what is takes a person to recite 33x tasbihāt and such

99) *Whoever performs tayammum for things such as janābah*
It becomes obligatory to observe that in his intention.

الحَيْضُ

100- وَأَكْثُرُ الْحَيْضِ لِذَاتِ الابْتِدَا أَقَلُّ طُهْرٍ نِصْفُ شَهْرٍ أَبَدَا

101- وَأَكْثُرُ الْعَادَةِ لِلْمُعْتَادَةِ وَاسْتَظْهَرَتْ إِنْ زَادَ بِالثَّلاَثَةِ

102- مَا لَمْ تُجَاوِزْ حَدَّهُ وَاسْتَكْثِرِ لِحَامِلٍ بَعْدَ ثَلاَثِ أَشْهُرِ

103- عِشْرِينَ يَوْماً ثُمَّ بَعْدَ سِتَّةٍ شَهْراً وَمَعْ تَقَطُّعٍ لَفَّقَتِ

104- أَيَّامَهُ حَتَّى تُتِمَّ الْعَادَةْ بَادِئاً أَوْ حَامِلاً أَوْ مُعْتَادَةْ

مَوَانِعُ الحَيْض وَالنِّفَاس

105- وَأَكْثُرُ النِّفَاسِ سِتُّونَ فَإِنْ قُطِعَ قَبْلَهَا فَغَسْلُهَا قَمِنْ

106- وَلَوْ بِلَحْظَةٍ وَحَيْثُ عَاوَدَا بَعْدَ أَقَلِّ الطُّهْرِ كَانَ مُبْتَدَا

107- وَقَبْلَهُ لُفِّقَ لِلنِّفَاسِ وَمَنَعاً الطَّوَافَ مَعْ مِسَاسِ

Menstruation

100) *The maximum menstrual cycle for a first-timer*
Will always be 15 days during which she does not perform rituals.

101) *From the longest regular period, for an accustomed woman*
Who knows her set period, if it continues; she only adds 3 days,

102) *As long as she does not exceed the 15 days limit. An increase*
For a pregnant lady only begins after 3 complete months,

103) *And the increased limit now becomes 20 days. After 6 full months*
The limit is 30 days along with what mistakenly or falsely interrupts.

104) *Its days last until the completion of the normal duration*
This applies to a first-timer, pregnant or an accustomed person.

Things which Menstruation and Post-natal bleeding prevent

105) *The longest post-natal bleeding period is 60 days, so if*
It stops before that; she should perform ghusl accordingly,

106) *Even if it is instantly after birth, if the bleeding resumes*
Then, the standard 15 days limit becomes the basis of the count.

107) *And before such time, the bleeding woman*
It is impermissible for her to performing tawaf, touch

108- كَمُصْــحَفٍ دُونَ الْقِــرَاءَةِ وَلاَ تَــدْخُلُ مَسْــجِداً وَصَــوْماً حَظَــلاَ

109- وَقَضَــتَاهُ لاَ صَــلاَةَ الْمُــدَّةِ وَالْــوَطْءَ بَــيْنَ سُــرَّةٍ وَرُكْبَــةِ

110- حَتَّــى تَطَّهَــرَا بِمَــاءٍ انتَبِــهْ وَيَجِــدَا مَــا يَتَطَهَّــرَانِ بِــهْ

أَوْقَاتُ الصَّلَاةِ

111- مُخْتَــارُ ظُهْــرٍ مِــنْ زَوَالِهَــا إِلَــى آخِــرِ قَامَــةٍ وَمِنْــهُ مَــا تَــلاَ

112- لِلاِصْــــفِرَارِ وَضَــــرُورِيُّهُمَا إِلَــى الْغُــرُوبِ دُونَ عُــذْرٍ أُثِّمَــا

113- وَقَــدْرَ مَــا يَسَــعُ فِعْــلَ الْمَغْــرِبِ بَعْــدَ شُــرُوطِهَا وَشَــأْنِهَا حُبِــي

114- وَلِلْعِشَــاءِ مِــنْ مَّغِيــبِ الشَّــفَقِ لِلثُّلْــثِ وَالضَّــرُورِ لِلْفَجْــرِ بَقِــي

115- وَلَــيْسِ لِلصُّــبْحِ مِــنَ الْمُخْتَــارِ إِلاَّ مِــنَ الصَّــادِقِ لِلإِسْــفَارِ

116- ثُــمَّ الضَّــرُورِيُّ إِلَــى الطُّلُــوعِ وَبَعْــدَهُ الْقَضَــاءُ فِــي الْجَمِيــعِ

108) *The Mus'haf but not its recitation, she does not*
Enter masjid, deliberately fast,

109) *And she must make up missed fasts but not the missed prayers,*
It is also forbidden to play between her navel and knees

110) *Until she has been purified with water, so be cautious,*
Until both of them find water to purify her with.

Times of Prayers

111) *The ikhtiyar (chosen) time for Dhuhr is from immediately after noon, up*
To the time the shadow is equal to an item, and then 'Asr begins

112) *Until the yellowing of the sun. The dwaruri for both these prayers*
Is up to sunset, but praying at that time without an excuse is sinful

113) *What is estimated to be enough time to prepare for Maghrib;*
After its conditions and affairs are met satisfactorily; (is Maghrib).

114) *As for 'Ishā'a, it is from the vanishing of the twilight*
To the third of the night, its dwaruri time is up to break of dawn.

115) *And as for Subh, it does not have any specific preferred time*
Other than that it is from the true fajr (break of dawn)

116) *And its dwaruri time is to the rising of the sun.*
After these dwaruri times, all the prayers are considered missed.

بَيَانُ حُكْم تَأْخِير الصَّلَاة عَنْ الوَقْتِ

117– وَمُرْجِــئُ الصَّــلاَةِ لِلضَّــرُورِي أَعْظِــمْ بِذَنْبِــهِ سِــوَى الْمَعْــذُورِ

118– بِنَــوْمٍ أَوْ نِسْــيٍ وَلاَ تَــنَفُّلاَ بَعْـدَ صَـلاَةِ الصُّـبْحِ لِلْكُـرْهِ إِلَـى

119– مُرْتَفَـعِ الشَّـمْسِ وَبَعْـدَ الْعَصْـر لِمَغْــرِبٍ صُــلِّي وَبَعْــدَ الْفَجْــرِ

120– وَاسْــتَثْنِ وِرْدَ نَــائِمٍ وَوَدَعَــهْ مِـنْ بَعْـدِ تَسْـلِيمِ خَطِيـبِ الْجُمُعَـةْ

121– وَبَعْـدَهَا وَمَنْعُـهُ وَقْـتَ طُلُـوعْ ذُكَـاءَ أَوْ غُرُوبِهَـا وَفِـي فُـرُوعْ

شُرُوطُ الصَّلَاةِ

122– فَصْـلٌ شُـرُوطُهَا طَهَـارَةُ حَـدَثْ وَالْبَـدَنِ الثَّـوْبِ الْمَكَـانِ مِـنْ خَبَـثْ

123– وَسَــتْرُ عَوْرَتِــه ثُــمَّ اسْــتِقْبَالْ وَتَــرْكُ قَــوْلٍ وَكَثِيــرِ الأَفْعَــالْ

124– وَعَــوْرَةٌ مِــنْ رَجُــلٍ وَأَمَــةِ مَــا بَــيْنَ سُــرَّتِهِمَا وَالرُّكْبَــةِ

The ruling about delaying prayer time

117) *Delaying a prayer to the dwaruri time*
Is a grave sin except if one's justification

118) *Is sleep or forgetfulness. One does not perform optional prayers*
After Subh, it is disliked to do so until

119) *The sun has fully risen and the same applies for after 'Asr*
Until Maghrib has been prayed, and also after break of dawn

120) *But it is allowed for someone with customary acts who overslept.*
Likewise, it is disliked, from after the taslīm of the Jumu'ah Prayer

121) *And after it, and it is also impermissible to pray at the rising*
Of the sun, its setting and while the Jumu'ah sermon is being delivered

Conditions for Salāh

122) *Conditions for salāh are cleanliness from impurity:*
The body, clothes and the place of prayer,

123) *Covering nakedness, and facing the qiblah,*
Abandoning speech and too many unnecessary movements

124) *Nakedness for man and for a slave*
Is considered to be what is between their navel and knees

125– وَحُــرَّةٌ عَــوْرَةٌ إِلاَّ الْوَجْهَــا   وَالْكَــفَّ فَانجَهَّهَــا لِــذَاكَ نَجْهَــا

126– وَفَــي السَّـرَاوِيلِ الصَّــلاَةُ تُكْـرَهُ   إِلاَّ لِثَــوْبِ فَوْقَــهُ فَيُمْــدَهُ

127– وَمَــنْ تَــنَجَّسَ ثَوْبُــهْ وَعَجَــزَا   عَـنْ غَيْـرِهِ أَوْ خَـافَ وَقْتـاً[9] اجْتَـزَا

128– وَلَــمْ يَجُــزْ تَأخِيرُهَــا لِعَــدَمِ   طَهَــارَةٍ وَهْــوَ بِــهِ ذُو مَــأْثَمِ

129– وَصَــلِّ عُرْيَانــاً إِذَا لَــمْ تُلْــفِ   سَــاتِرَ عَــوْرَةٍ بِغَيْــرِ خُلْــفِ

130– وَمُخْطِئُ الْقِبْلَةِ فِي الْوَقْتِ أَعَادْ   وَمُسْــتَحَبٌّ كُلَّمَــا فِيــهِ يُعَــاد

131– وَمَـا يُعَـادُ الْفَـرْضُ مِنْـهُ فِيـهِ لاَ   تُعِــدْ بِــهِ الْفَائِــتَ وَالتَّــنَفُّلاَ

فَرَائِضُ الصَّلَاة وَسُنَنُهَا

132– فَـرَائِضُ الصَّـلاةِ قَصْـدُهَا مَعًـا   تَكْبِيــرةِ الإِحْــرَامِ وَالْحَمْــدُ مَعَــا

133– ثُــمَّ الْقِيَـامُ وَالرُّكُـوعُ وَالسُّـجُودْ   بِجَبْهَــةٍ وَالرَّفْــعُ مِنْهُمَــا يَعُــودْ

[9] وقته اجتزا

125) *And nakedness of a free woman is everything except her face*
And palms so lower your gaze from such, flee!

126) *And praying with trousers is disliked*
Except if there is a garment over it which spreads out, preferably.

127) *A person whose garment is dirty and he is unable to*
Change it or fears that prayer time might run out, should just pray.

128) *It is not permissible to delay prayer because of the lack of*
Clean clothing, doing so is a sinful.

129) *One covers nakedness with whatever he finds if he doesn't find*
Anything clean to cover the nakedness with, this is by consensus.

130) *If one makes an error regarding the qiblah while time remains,*
In this case, it is recommended that he repeats the salāh.

131) *He repeats the obligatory prayer in its time, but he does not*
Repeat it if the time has elapsed and he does not repeat the nawāfil.

The obligatory and Sunnah acts of Salāh

132) *The obligatory acts of salāh are; intention along with*
The takbirat ul-ihrām, reciting Surah Fātihah in its totality,

133) *Standing, bowing, prostration*
With the forehead, rising from both, the rukū' and prostration,

134– وَالاِعْتِـــدَالُ وَالطُّمَأْنِينَـــةُ ثُـــمْ سَـــلاَمُهُ مَـــعَ جُلُوسِـــهِ وَضُـــمْ

135– تَرْتِيبَـــهُ بَـــيْنَ الْفَـــرَائِضِ وَسُـــنْ إِقَامَـــةٌ وَالسُّـــورَةُ التِـــي تَعُـــنْ

136– فِـــي الأُولَيَـــيْنِ وَقِيَامُهَـــا وَسِـــرْ وَالْجَهْـــرُ فِيمَـــا سُـــرَّ فِيـــهِ وَجُهِـــرْ

137– وَكُـــلُّ تَكْبِيـــرَةٍ إِلاَّ مَـــا ابْتُـــدِ وَكُـــلُّ تَسْـــمِيعَةٍ أَوْ تَشَـــهُّدِ

138– جُلُوسُـــهُ تَقْدِيمُـــهُ لِلْوَاقِيَـــةْ تَسْـــلِيمَةٌ ثَالِثَـــةٌ وَثَانِيَـــةْ

139– لِمُقْتَـــدٍ جَهْـــرٌ بِتَسْـــلِيمٍ وَجَـــبْ صَـــلاَتُنَا عَلَـــى الرَّسُـــولِ الْمُنتَخَـــبْ

140– فِي آخِرِ التَّشَهُّدِ الثَّانِ السُّجُودْ بِـــالأَنْفِ وَالْكَـــفِّ وَرُكْبَـــةٍ تَعُـــودْ

141– وَطَـــرَفِ الـــرِّجْلَيْنِ سِـــتْرَةٌ سِـــوَى مَـــأْمُومٍ أَدْنَاهَـــا ذِرَاعٌ قَـــدْ ثَـــوَى

142– غِلَـــظُ رُمْـــحٍ طَـــاهِرٌ لاَّ يَشْـــغَلُ وَهَاتِـــكُ الْحُرْمَـــةِ سَـــوْفَ يُسْـــأَلُ

134) *Collectedness, calmness, then*
Saying 'As-salāmu 'alaykum' along with sitting for it, also included

135) *Is following the sequence of the obligatory acts The Sunnah acts are;*
Iqāmah, reciting - after Sūrah Fātihah - a Sūrah which should occur

136) *In the first 2 raka't and standing for them, silence*
In what has to be silent and audibility in audible prayers

137) *And all the takbirat except the first one i.e. takbirat ul-ihrām,*
And all the phrases - (sami'Allāhu liman hamidah), tashahhud

138) *And the sitting and invocations which accompanies the tashahhud,*
Three salāms; of which the second salām

139) *Is directed to the Imām, audibly saying the taslīm is obligatory,*
Our prayer upon the Chosen Prophet

140) *At the end of the second tashahhud, prostrating*
By the nose, palms followed by knees,

141) *Tips of the toes, sutrah, except*
For the follower; it's minimum being an arm's length and fixed,

142) *The thickness of a spear, something clean and not distracting*
But indicating the sacredness of the act before one is questioned.

فَضَائِلُ الصَّلَاةِ

143– هَـذَا وَمَنـدُوبَاتُهَا رَفْـعُ الْيَـدَيْن　　فِـي حَالَـةِ الإِحْـرَامِ حَـذْوَ الأُذْنَـيْن

144– وَقَــوْلُ مَــأْمُومٍ وَفَــذٍّ رَبَّنَــا　　مَــعْ وَلَــكَ الْحَمْــدُ وَ أَنْ يُؤَمِّنَــا

145– مِـنْ بَعْـدِ فَاتِحَتِـهِ غَيْـرُ الإِمَـامْ　　فِي الْجَهْرِ وَالتَّسْبِيحُ فِي الرُّكُوعِ سَامْ

146– دُعَــاءُ سَــاجِدِ وَأَنْ يُطَــوِّلاَ　　قِـرَاءَةً فِـي الصُّـبْحِ وَالظُّهْـرِ تَـلاَ

147– تَقْصِــيرُهَا بِمَغْــرِبٍ وَعَصْــرِ　　تَوَسُّــطُ الْعِشَــاءِ دُونَ عُــذْرِ

148– وَكُــوْنُ سُــورَتِكَ الأُولَــى أَطْــوَلاَ　　وَقَبْــلُ كَالتَّشَــهُّدِ الَّــذْ كَمُــلاَ

149– وَحَالُهَــا الْمَعْلُــومُ فِــي السُّــجُودِ　　وَفِــي رُكُوعِهَــا وَفِــي الْقُعُــودِ

150– وَنُــدِبَ الْقُنُــوتُ سِــراً قَــبْلاَ　　رُكُــوعِ صُــبْحٍ بَعْــدَهُ أُحِــلاَّ

151– أَخْفَــضَ وَالــدُّعَاءُ مَــعْ تَشَــهُّدِ　　ثَــانٍ تَيَــامُنُ سَــلاَمِ الْمُبْتَــدِ

Meritorious acts of Salāh

143) *It is recommended to raise the hands*
During the takbirat ul-ihrām next to the ears,

144) *The saying of a follower, 'Allāhumma, Rabbana'*
Along with 'walaka l-hamd', to say 'Amīn'

145) *After Sūratu 'l-Fātihah excluding the Imām,*
In audible recitations, tasbih (glorification) in rukū' without a limit,

146) *And to supplicate in sajdah. It is recommended to lengthen*
The recitation in Subh and Dhuhr,

147) *Shorten it in Maghrib and 'Asr*
And be moderate in 'Ishā'a but not too short.

148) *It is also recommended that the first sūrah be longer,*
And earlier in Qur'ānic sequence, like the final tashahhud,

149) *To perform the prostration as it should be done,*
Bowing and sitting.

150) *It is recommended that the qunūt be recited silently before*
Rukū' in Subh. However, reciting it after rukū' is also allowed,

151) *As recorded, supplicating along with the tashahhud,*
The second tashahhud, turning to the right for the first salām,

152– تَحْرِيكُـهُ سَـبَّابَةً مَـا دَامَ فِـي تَشَـهُّدَيْهِ قَامِعـاً حَتَّـى يَفِـي

مَكْرُوهَاتُ الصَّلاة

153– كُـرِهَ الاِلْتِفَـاتُ تَغْمِـيضُ الْبَصَـرْ بَسْـمَلَةَ تَعَـوُّذاً فِـي الْفَـرْضِ ذَرْ

154– كَـذَا وُقُوفُـهُ بِرِجْـلٍ وَاحِـدَةْ مَـا لَـمْ يَطُـلْ قِيَامُـهُ لِفَائِـدَةْ

155– وَصَـفْدُ رِجْلَيْـهِ وَحَمْـلُ فَمِـهِ مُشَوِّشـاً أَوْ جَيْبِـهِ أَوْ كُمِّـهِ

156– وَكُـلُّ مَـا يُلْهِـي عَـن الْخُشُـوعِ فِيهَـا كَفِكْـرٍ فِـي الـدُّنَا مَمْنُـوعِ

الخُشُوعُ فِي الصَّلَاةِ

157– فصـل وَلِلصَّـلاَةِ نُـورٌ عَظُمَـا بِـهِ يُنِيـرُ كُـلُّ قَلْـبٍ أَسْـلَمَا

158– وَإِنَّمَـا يَنَالُـهُ مَـنْ خَشَـعَا فَـإِنْ أَتَيْـتَ لِلصَّـلاَةِ فَاخْضَـعَا

159– وَفَـرِّغِ الْقَلْـبَ مِـنَ الـدُّنَا تَصِـلْ وَبِمُرَاقَبَـةِ مَـوْلاَكَ اشْـتَغِلْ

152) *Moving the index finger in what remains of*
His tashahhuds continuously until one is done.

Disliked acts of Salāh

153) *It is disliked to look around, to close the eyes,*
And that basmalah and ta'udh be recited in obligatory prayers.

154) *Similarly, it is disliked to merely stand on one foot*
Other than to support oneself when standing for long

155) *To keep the feet close together, to have anything in the mouth,*
To carry anything disturbing in the pocket or sleeve

156) *And everything which distracts one from fully concentrating*
Like thinking about hideous worldly affairs

Attentiveness in Salāh

157) *Salāh has immense light*
By which all sound hearts are illuminated,

158) *However, this light is only achieved by he who concentrates.*
When you approach salāh be sure to humble yourself

159) *And empty your heart from worldly matters.*
Occupy yourself with attentiveness to the Caretaker

160– ذَاكَ الـــذِي لِوَجْهِـــهِ تُصَـــلِّ   وَاعْتَقِـــدَ أَنَّهَـــا لَـــهُ تَـــذَلِّ

161– بِفِعْلِهَـــا مُعَظِّمـــاً مُجِـــلاًّ   بِقَوْلِهَـــا وَحَـــافِظْ أَنْ تُخِـــلاًّ

162– بِـــنَقْصٍ أَوْ وَّسْوَسَـــةٍ مَـــا كَـــانَ   أَعْظَمَهَـــا لاَ تَتْـــرُكِ الشَّـــيْطَانَا

163– يَلْعَـــب بِقَلْبِـــكَ إِلَـــى أَنْ يُظْلِمَـــا   قَلْبـــاً وَلَـــذَّةَ الصَّـــلاةِ تُحْرَمَـــا

164– فَـــدَاوِمِ الْخُشُـــوعَ فِيهَـــا تَخْشـــى   لِنَهْيِهَـــا عَـــن مُّنْكَـــرِ وَفَحْشَـــا

165– وَلْتَسْـــتَعِنِ فِـــي ذَاكَ بِـــالرَّحْمَنِ   فَالْمُسْـــتَعَانُ خَيْـــرُ مُسْـــتَعَانِ

فَصْلٌ

166– لِلْفَـــرْضِ سِـــتَّةٌ عَلَـــى التَّرْتِيـــبِ   ثَلاَثَـــةٌ مِنْهَـــا عَلَـــى الْوُجُـــوبِ

167– أَنْ يَسْـــتَقِلَّ قَائِمـــاً ثُـــمَّ اسْـــتَنَدْ   أَوِ اسْـــتَقَلَّ[10] جَالِسـاً ثُـــمَّ اعْتَمَـــدْ

168– وَبَطَلَـــتْ بِكُـــلِّ حَالَـــةٍ كَسَـــبْ   مَـــا فَوْقَهَـــا ثُـــمَّ ثَـــلاَثٌ تُسْـــتَحَبْ

[10] تستقل

160) *Since it is He who's Being rightfully deserves veneration.*
So consider salāh a means of humbling yourself to Him,

161) *Through fulfilling its phenomenal rewarding actions,*
Wording along with vigilance, a person ought to worship Him

162) *Be careful of errors or evil whisperings, and how*
Great these are, do not let shaytān

163) *Play with your heart until he darkens*
Your heart and deprives it the sweetness of salāh.

164) *Continue to concentrate in salāh, stay focused.*
For this will help keep away reprehensible and hideous acts

165) *So seek assistance from the Most Merciful regarding this,*
For this Helper is the best of helpers

Obligatory and recommended etiquettes of performing Salāh

166) *Obligatory prayers have 6 chronological situations,*
3 of which are compulsory to observe in a sequence

167) *It is to stand without support before one uses support*
Or to sit without support before one sits with support

168) *The prayer is nullified by acting on the succeeding state*
Before attempting the former state. As for the recommended three;

169– بِجَنبِـهِ الأَيْمَـنِ ثُـمَّ الأَيْسَـرِي   بِظَهْـــرِهِ وَبَطَلَــــتْ إِنْ يَقْـــدِرِ

170– وَبِسُـــقُوطِ مَـــا عَلَيْـــهِ يَسْـــتَنِدْ   يَسْـــقُطُ إِلاَّ كَرِهُـــوا أَنْ يَعْتَمِـــدْ

171– وَالْمُتَنَفِّـــلُ لَـــهُ أَنْ يَجْلِسَـــا   وَالنِّصْـفَ مِـنْ أَجْـرِ الْقِيَـامِ نَقَسَـا[11]

172– وَجَالِســـاً يَـــدْخُلُهَا وَقَامَـــا   وَالْعَكْـسُ إِن لَّـمْ يَلْتَـزِمْ قِيَامَـا

قَضَاءُ الفَوَائِت

173– وَوَاجِـبٌ قَضَـاءُ مَـا فِـي الذِّمَّـة   وَحَـــرَّمَ التَّفْـــرِيطَ فِيـــهِ الأُمَّـــة

174– وَمَنْ قَضَى فِي الْيَوْمِ مَا لَمْ يَفْرُطِ   بِـهِ عَلَـى الْمَطْلُـوبِ لَـمْ يُفَـرَّطِ

175– بِنَحْوِ مَا تَفُوتُ كَانَتْ فِي حَضَرْ   أَوْ سَـــفَرٍ وَقْـــتُ الأَدَاءِ الْمُعْتَبَـــرْ

176– وَرَتِّـبَ الْحَاضِـرَتَيْنِ مَـنْ وَعَـا   وَبَـــيْنَ أَرْبَـــعِ فَوَائِـــت مَعـــاَ

177– حَاضِـــرَةٍ وَإِنْ تَفُـــتْ بِالـــذِّكْرِ   فَرْضـاً وَذِي الأَرْبَـعُ أَعْلَـى النَّـزْرِ

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[11] نقسا بالضم النون

169) *They are that one lies on his right side before left,*
Then on his back. Salāh is invalid if a person able to stand leans on

170) *Something that he would fall if it fell but what won't affect him*
If it fell, it is merely disliked to lean on such.

171) *It is acceptable for a person performing optional prayers to sit*
But it reduces the reward of standing by half

172) *One can enter the prayer sitting thereafter stands*
And vice versa if one is not able to maintain the standing position.

Making up missed prayers

173) *It is compulsory to make up missed prayers vigilantly,*
And it is considered prohibited to be negligent regarding this matter.

174) *Whoever makes up five days' prayers a day is not considered lax*
With regards to making up. Unsettled prayers remain due.

175) *He prays the same for what was missed as a resident*
Or as a traveller, the time of prayer is extremely important.

176) *He who remembers prayers, must pray them in their set order,*
If he has missed 'Ishā'a and Maghrib (he should pray them first)

177) *Even if the time for Subh may elapse, if one remembers*
Missed prayers, and on condition that those prayers are less than 4,

178– فَقَبْــــلَ حَاضِــــرَتِهِ تُصَــــلِّى ثُـمَّ الْقَضَـا فِـي كُـلِّ وَقْـتٍ حَـلاَّ

لا يَتَنَفَّل مَن عَلَيهِ قَضَاء فَرِيضَة

179– وَالنَّفْـلُ بِالْقَضَـاءِ مَـا إِنْ يُبِحَـا فَــلاَ تَــرَاوِيحُ وَلاَ نَفْــلُ ضُــحَى

180– وَاسْــتَثْنَوُا الْعِيــدَيْنِ شَــفْعاً وِتْــراً كُسُــوفاً اسْتِسْــقَا وَزَادُوا الْفَجْــرَا

181– وَجَمْـعُ مَـن يَقْضُـونَ ظُهْـراً مَـثَلاَ بِالاِتِّحَــادِ فِــي الزَّمَــانِ فُضِّــلاَ

182– وَمَـن نَّسِـيَ عَـدَداً صَـلَّى عَـدَدْ يُزِيــلُ شَــكَّهُ إِذَا جَــازَ الأَمَــدْ

سُجُودُ السَّهْو

183– سُــنَّ لِسَــهْوٍ قَــلَّ سَــجْدَتَانِ قَبْــلَ السَّــلاَمِ حَالَــةَ النُّقْصَــانِ

184– بَعْــدَ التَّشَــهُّدِ وَزِدْ بَعْــدَهُمَا تَشَـــهُّداً مُقَصِّـــراً وَسَـــلِّمَا

185– وَلِلزِّيَــادَةِ كَــذَلِكَ بَعَــدْ سَــلاَمِهِ وَالــنَّقْصَ غَلِّــبْ إِنْ يُــزَدْ

178) *He should pray the due prayers before he prays the current.*
It is permissible to perform missed prayer at any time of the day.

No nawāfil for he who owes prayers

179) *It is not permissible to prefer optional over compulsory prayers.*
So a person owing prayers does not pray Tarawīh or Salātu 'd-Duhā,

180) *Except for the two 'Eids, Shaf' and Witr,*
The eclipse and rain prayers and the two raka't before Subh

181) *Whoever has prayers to make up may combine Dhuhr and 'Asr*
At one time, this is preferable.

182) *Whoever forgets the number of missed prayers*
Should perform enough prayers to remove doubt, if it is possible

Prostrations of Forgetfulness

183) *In case of forgetfulness, it is Sunnah to do 2 sajdas*
Qabli (before salām) in a case of an omission

184) *That is after tashahhud and after those 2 sajdas you add*
A short tashahhud and the final salām.

185) *And the same for addition except that is it a ba'di (After salām);*
Omission takes preference over addition.

186– وَلْـيُقْضَ قِبْلِـيٌّ دَنَـا وَإِنْ يُطَـلْ أَوْ خَـرَجَ الْمَسْـجِدَ فَـاتَ وَبَطَـلْ

187– فَرْضُـكَ إِنْ كَـانَ ثَـلاَثٌ سـنَنَهْ وَلْـيُقْضَ بَعْـدِيٌّ وَلَـوْ بَعْـدَ سَـنَهْ

188– وَلاَ سُـجُودَ لِفَرِيضَـةٍ وَلاَ فَضِـيلَةٍ وَسُـنَّةٍ مِمَّـا خَـلاَ

189– سِـراً وَجَهْـراً فَعَلَـى الْمُسِـرِّ فِـي الْجَهْـرِ قَبْلِـيٌّ بِعَكْـسِ الْجَهْـرِ

190– فَفِيـهِ بَعْـدِيٌّ كَمَـنْ تَكَلَّمَـا سَـاهِياً أَوْ قَبْـلَ التَّمَـامِ سَـلَّمَا

191– وَبَطَلَـتْ بِزَيْـدِ مِثْلِهَـا وَإِنْ شَـكَّ بِـرُكْنٍ عَـادَ وَالْبَعْـدِيُ سِـنْ

192– وَالشَّـكُ فِـي النُّقْصَـانِ كَـالتَّحَقُّقِ وَحَيْـثُ شَـكَّ فِـي السَّـلاَمِ وَبَقِـي

193– سَـلَّمَ بِـالْقُرْبِ وَلَـيْسَ يَسْـجُدُ إِلاَّ تَوَسُّـطاً وَجِـداً تَفْسُـدُ

194– وَلْيَتْـرُكِ الْوَسْوَسَـةَ الْمُوسـوَسُ وَلاَزَمَ الْبَعْـدِيَّ فِيمَـا يَهْجِـسُ

195– وَلاَ سُـجُودَ لِقُنُـوتٍ يَجْهَـرُ بِـهِ وَلَكِـنْ عَمْـدُهُ مُسْـتَنكَرُ

186) *A qabli can be done if one is still nearby but if it's after a long while*
Or a person has already left the masjid, it expires and it invalidates

187) *Your obligatory salāh, if the forgotten Sunnah acts are more than 3.*
A ba'di can be replaced even if it is after a year.

188) *There are no sajdahs for a forgotten obligatory act not even*
For a meritorious act and Sunnah acts except for

189) *Reciting silently or aloud, the best thing to do when one forgot*
To recite audibly is a qabli and as for the opposite, which is silence,

190) *One will have to do a ba'di. For it is like the one who has spoken*
Forgetfully or the one who says the salām before completion.

191) *It invalidates salāh to purposely add raka't equal in number of that salāh,*
so if he doubts missing a pillar he adds, then a ba'di is recommended.

192) *When one is in clear doubt about omission,*
Whereby he doubts whether to do salām or something is still missing,

193) *And he proceeds to make salām without performing the sajdahs,*
If he is far from the masjid or a long time, the salāh becomes invalid.

194) *He should disregard the whisperings of the whisperer*
However, a ba'di is necessary regarding such a situation.

195) *There is no sajdahs for (omitting) qunūt or reciting it audibly,*
However, doing it intentionally is merely disliked,

196– كَزَيْــدِ سُــورَةٍ وَإِنْ بِأُخْرَيَيْــهْ　　وَسَــمْعِهِ الرَّسُــولَ أَنْ صَــلَّى عَلَيْــهْ

197– أَوْ أَكْثَــرَ السُّــوَرَ أَوْ لَــمْ يُكْمِــلِ　　سُــورَةً أَوْ خَرَجَهَــا لِمَــا تُلِــي

198– كَــذَا الإِشَــارَةُ وَمَــنْ يُكَــرِّرِ　　فَاتِحَــةً سَــهْواً بِبَعْــدِي بَــرِي

199– وَالظَّــاهِرُ الصِّــحَّةُ فِي الْعَمْــدِ لَنَــا　　وَذَاكِــرُ السُّــورَةِ بَعْــدَ الانْحِنَــا

200– لاَ يَــرْجِعَنْ وَذَاكِــرٌ لِسِــرٍّ　　قَبْــلَ الرُّكُــوعِ عَقْــدِهِ أَوْ جَهْــرِ

201– فَاتِحَــةٍ أَعَادَهَــا ثُــمَّ سَــجَدْ　　أَوْ سُــورَةٍ أَعَادَهَــا وَلَــمْ يَــزِدْ

بُطْلاَنُ الصَّلاَةَ بِالقَهْقَهِ

202– وَبَطَلَــتْ بِالْقَــهِّ مُطْلَقــاً وَلاَ　　يَضْــحَكُ إِلاَّ لاَهٍ أَوْ مَــنْ غَفَــلاَ

203– وَالْمُــؤْمِنُ الْكَامِــلُ فِيهَــا يُعْــرِضُ　　عَمَّــا سِــوَى اللهِ وَدُنْيَــا يَــرْفُضُ

204– لِيَحْضُــرَ الْقَلْــبُ لَهَــا وَيَرْتَعِــدْ　　وَتَرْهَــبَ الــنَّفْسُ جَــلاَلَ مَــنْ عُبِــدْ

196) *Similarly, there are no sajdahs for adding a Sūrah in the last 2 raka't,*
Hearing about the Prophet and sending prayers upon him

197) *Or reciting more than one Sūrah or not completing*
A Sūrah or moving from one Sūrah to the next, he owes nothing.

198) *Same goes for he who gestures but as for the one who repeats*
Fātihah out of forgetfulness, he prostrate after salām,

199) *But the most apparent correct position with us is if it is done intentionally.*
If he forgets to recite a Sūrah and only remembers while in rukū'

200) *He must just proceed, and whoever remembers to recite silently*
And same goes for audibility before rukū',

201) *With regards to Fātihah, he repeats it and later does a ba'di*
Or the Sūrah after Fātihah he repeats it but he does not add a ba'di.

Laughing invalidates Salāh

202) *Absolute laughter invalidates salāh. No one*
Laughs in salāh except an oblivious or a heedless person

203) *In salāh, a true believer shuns*
Everything other than Allāh and discards the dunyā.

204) *He should ensure presence of heart in salāh, trembling*
And the soul filled with awe of the loftiness of the Worshipped One.

205- فَـذِي صَـلاَةُ الْخَاشِـعِينَ ثُـمَّ لاَ شَـــيْءَ عَلَيْـــهِ فِـــي التَّبَسُّـــمِ وَلاَ

206- بُكَـا خُشُـوعٍ مِثْـل إِنْصَـاتٍ نَـزُرْ لِمُخْبِـــرٍ وَبَطَلَـــتْ إِذَا غَـــزُرْ

207- وَمَـنْ يَقُـمْ مِـنِ اثْنَتَـيْنِ رَجَعَـا مَـا لَـمْ يُفَـارِقْ بِيَدَيْـهِ الْمَوْضِـعَا

208- وَرُكْبَتَيْـهِ وَتَمَـادَى الْمُنْفَصِـلْ وَلَـمْ يَعُـدْ[12] وَمِنْـهُ قَبْلِـيٌّ قُبِـلْ

209- وَلاَ سُـجودَ فِـي التَّزَحْـزُحِ اتفَـاقْ وَصَـحَّت إِن رَجَـعَ مِـنْ بَعْـدِ الفِـرَاقْ

210- وَسَـاهِياً سَـجَدَ وَالـنَّفْخُ كَـلاَمْ وَلْيَسْجُدْ إِنْ شَمَّتَ مِنْ بَعْدِ السَّلاَمْ

211- سَـهْواً وَلاَ يَـرْدُدْ عَلَـى مُشَـمِّتِهْ وَمَـا عَلَـى العَـاطِسِ فِـي حَمْدَلَتِـهْ

212- كَسَـــدٍّ فِيـــهِ لَلتَّثَـــاؤُبِ وَلَا يَنْفُـــثُ بِـــالحَرْفِ لَـــئَلَّا تَـــبْطُلَا

213- وَمَـنْ تَفَكَّـرَ قَلِـيلاً فِـي حَـدَثْ شَـكَّ بِـهِ فَبَـانَ نَفْيـاً أَوْ خَبَـثْ

214- فَـــلاَ عَلَيْـــهِ كَالْتِفَـــاتِ وَقُلِـــي عَمْـــداً وَالِاسْـــتِدْبَارُ شَـــرٌّ مُبْطِـــلِ

[12] ولم يعد بضم الياء وكسر العين

205) *This is the salāh of the fearful ones. However, there is*
Nothing wrong upon him who smiles nor

206) *He who cries out of awe in a very low tone*
But it is said that crying profusely invalidates salāh.

207) *He who mistakenly stands after 2 raka't, returns to sitting*
As long as his hand is not yet detached from ground

208) *Or his knees. But whoever has detached them should proceed*
Without sitting and he will have to prostrate before salām.

209) *One does not do sajdahs for a slight movement by consensus.*
Nonetheless, salāh is still valid should he sit after standing

210) *Accidentally, and he would owe a ba'di. Blowing is like talking,*
One should prostrates after salām should it occur

211) *Unintentionally. One does not supplicate for anyone who sneezes*
Nor does he respond to he who invokes blessings for his own sneeze.

212) *Whoever yawns should cover his mouth and should not*
Exhale by making a sound in order not to nullify his salāh.

213) *Whoever ponders for a moment about purification (wudū')*
Due to doubt but soon confirms, either cleanliness or filth,

214) *Nothing is due and the same for looking about but it is disliked*
To do so purposely. Turning away from the qiblah is a nullifying evil.

215- وَصَـحَّتْ إِنْ سَـرَقَ أَوْ مُحَرَّمـاً   نَظَـــرَ أَوْ لَبِسَــــهُ وَأَثِمَـــا

216- وَغَـالِطٌ بِـالَّلفْظِ مِـنْ غَيْـرِ الْقُـرْآنْ   سَــجَدَ بَعْــدِيًّا كَمَـا مِنْـهُ وَكَــانْ

217- غَيَّــرَ لَفْظــاً أَوْ لِمَعْنًــى أَفْسَــدَا   وَذُو نُعَــاسٍ خَــفَّ مَــا إِنْ سَــجَدَا

218- وَنَوْمُـــهُ الثَّقِيـــلُ مُبْطِـــلٌ وَذَرْ   أَنِينـــاً إِلاَّ لِوَجَـــعْ فَمُغْتَفَـــرْ

219- كَــذَا التَّنَحْــنُحُ لِضُــرٍّ وَالْقِــلاَ   فِيـــهِ لِلإِفْهـــامِ وَلَـــيسَ مُـــبْطِلاَ

220- وَسَــبِّحَنْ لِحَاجَــةٍ وَمَــنْ يَقِــفْ   قِــرَاءَةً وَفَاتِحــاً مَــا إِنْ ثَقِــفْ

221- تَــرَكَ الآيَــةَ وَبَعْــدَهَا قَــرَا   وَلْيَرْكَــعْ إِنْ كِلاَهُمَــا تَعَــذَّرَا

222- وَكُــرِهْ أَنْ يَنْظُــرَ فِيهَــا مُصْــحَفَا   إِلاَّ لِفَاتِحَتِــــــهِ إِنْ وَقَفَـــــا

223- وَتَــارِكُ الآيَــةِ مِنْهَــا سَــجَدَا   قَبْــلُ وَفَــوْقَ الآيَتَــيْنِ أَفْسَــدَا

224- كَفَتْحِــهِ عَلَــى سِــوَى الإِمَــامِ   وَفَتْحُــهُ عَلَــى الإِمَــامِ الْحَــامِ

215) *The salāh remains valid if he steals or casts an impermissible*
Glance or impermissible clothes or an does an impermissible act

216) *He who errs by uttering a word which is not from the Qur'ān*
Prostrates after salām. Likewise if he happens to

217) *Change the articulation or meaning, in fact this is very sinful.*
There is no sajdah for light drowsiness.

218) *But if the sleep gets deep, salāh becomes invalid. He overlooks*
A sigh if it is because of discomfort, it is excused.

219) *Similarly, clearing the throat out of necessity and signaling*
By it or for confirming, all these do not invalidate salāh,

220) *Similarly, saying 'SubhanAllāh' when the need arises. Whoever stops*
Reciting and waits to be reminded, if he is not reminded

221) *He may skip that verse and read the following verse*
And if both of these are difficult he simply makes rukū'

222) *It is disliked to look into the Mus'haf*
When one gets stuck in recitation except for Fātihah

223) *If he skips a verse of Fātihah he prostrates*
Before, but skipping more than two verses is very immoral.

224) *Likewise it is shunned to offer help to any, other than the Imām*
And he only helps the Imām when the Imām is absolutely stuck,

225- مَكْــرُوهٌ إِلاَّ إِنْ لِفَــتْحٍ انْتَظَــرْ أَوْ أَفْسَــدَ الْمَعْنَــى فَهَــذَا الْمُغْتَفَــرْ

226- وَمَــنْ تَفَكَّــرَ قَلِـيلاً فِـي الـدُّنَا نَقَــصَ أَجْــرُهُ وَلَــمْ تَبْطُــلْ لَّنَــا

227- كَـدَفْعِ مَـنْ بَـيْنَ يَدَيْـهِ مَـرَّ قَـدْ وَمَــنْ عَلَــى جَانِـبِ جَبْهَـةٍ سَـجَدْ

228- أَوْ طَيَّتَــيْنِ مِــنْ عِمَامَــةٍ لَــبِسْ وَهَكَــذَا غَالِــبُ قَــيْءٍ أَوْ قَلَــسْ

229- وَيَحْمِـلُ الإِمَـامُ سَـهْوَ الْمُقْتَـدِي إِلاَّ فَرِيضَـــةً سِـــوَى الأُمِّ اقْتَـــدِ

230- وَإِنْ يُـزَاحَمْ عَـنْ رُكُـوعٍ أَوْ غَفَـلْ أَوْ نَحْـوِهِ فِـي غَيْـرِ أُولاَهُ حَصَـلْ

231- وَطَمِــعَ الإِدْرَاكَ قَبْــلَ أَنْ رَفَــعْ مِــنْ سَــجْدَةٍ ثَانِيَــةٍ فِيهَــا رَكَــعْ

232- وَقَصَّــهُ فِيهَــا وَإِن لَّــمْ يَطْمَــعِ طَــارَ عَلَيْــهِ وَقَضَــاهَا فَاسْــمَعِ

233- وَعَــنْ سُــجُودٍ لِقِيَــامِ الْمُقتَـدَى بِـهِ إِلَـى الرَّكْعَـةِ الأُخْـرَى سَـجَدَا

234- إِنْ ظَــنَّ إِدْرَاكَ الإِمَــامِ قَــبْلاَ عَقْــدِ رُكُــوعٍ مَــا تَلِــى وَإِلاَّ

225) *It is disliked except if he signals and calls for assistance*
Or if he has corrupted the meaning, however, this is overlooked.

226) *Pondering on matters of this material world*
Reduces reward but according to us it does not invalidate salāh.

227) *Likewise, blocking whoever walks in front of you only once,*
And prostrating on the side of one's forehead

228) *Or two folds of a turban cloth do not invalidate salāh.*
The same goes for he who is overwhelmed by vomit or burps.

229) *The Imām carries the forgetfulness of the follower*
Except for the obligatory acts apart from Fātihah, so pay attention!

230) *If one forgets and must rush to catch rukū' due to heedlessness*
Or things like that, when it is other than the first rukū' to catch,

231) *And he is very convinced that he will catch up before the Imām rises*
From the second sadjah in this case he bows and catches up

232) *Or else he replaces it later if he does not think he will catch up*
Or that it will fly pass him; he will have to replace it, so listen up!

233) *With regards to a sajdah, if he has to stand to catch up*
With the Imām on the next raka'h, he quickly makes the sajdahs

234) *Only if he is convinced that he can catch up before the Imām*
Finishes the rukū'; by raising completely up, and if that is not

235- يَثِـبْ عَلَيْـهِ وَقَضَـا أُخْـرَى وَلاَ سُـجُودَ إِلاَّ حَيْـثُ شَـكَّ أَنْ غَـلاَ

236- وَمَـنْ أَتَتْـهُ عَقْـرَبٌ فَقَتْلُـهُ جَـائِزٌ إِلاَّ أَنْ يَطُـولَ فِعْلُـهُ

237- أَوْ صَـوْبَهُ بِالْقَـدَمَيْنِ اسْـتَدْبَرَهْ مَـنْ شَـكَّ هَـلْ هُـوَ بِـوِتْرٍ صَـيَّرَهْ

238- ثَانِيَـةَ الشَّـفْعِ وَبَعْـدِيًّا لِمَـا ثُمَّـةَ أَوْتَـرَ وَمَـنْ تَكَلَّمَـا

239- بَيْنَهُمَـا كُـرِهَ إِنْ تَعَمَّـدَا وَمَـا عَلَيْـهِ مُطْلَقـاً أَنْ يَسْـجُدَا

240- وَمُـدْرِكٌ مَـا دُونَ رَكْعَـةٍ فَـلاَ يَسْـجُدْ مَـعَ الإِمَـامِ إِلاَّ تَـبْطُلاَ

241- وَمُـدْرِكٌ لِرَكْعَـةٍ فَـأَكْثَرَا تَـلاَهُ فِـي قَبْلِيِّـهِ وَأَخَّـرَا

242- بَعْدِيَـهُ حَتْمـاً وَإِلاَّ أَفْسَـدَا إِنْ عَامِـداً لاَ سَـاهِياً فَلْيَسْـجُدَا

243- وَإِنْ سَـهَا بَعْـدَ سَـلاَمِ الْمُقْتَـدَى بِـهِ فَكَالْفَـذِّ لِسَـهْوٍ سَـجَدَا

244- وَمَـنْ لَـهُ الْقَبْلِـيُّ مَـعْ بَعْـدِيِّ إِمَامِـهِ اجْتَـزَأَ بِـالْقَبْلِيِّ

235) *Possible for him, he will have to replace it later. One does not*
Prostrate except if he thinks he has missed something.

236) *Whoever is attacked by a scorpion, he may fight and kill it,*
That is permissible except if the action takes too long

237) *Or that he turns completely away fully from the qiblah.*
Whoever is unsure whether he is in Witr, should consider it

238) *The second raka'h of the Shaf' and prostrate after salām,*
Thereafter performs his Witr. Whoever speaks

239) *Between Shaf' and Witr, though it is disliked if done purposely,*
Nonetheless, he owes absolutely nothing, regarding the sajdahs.

240) *Whoever does not catch a raka'h does not*
Prostrate with the Imām except that his salāh becomes invalid.

241) *If he catches a raka'h or more,*
He follows the Imām regarding a qabli. However delaying

242) *A ba'di is necessary or else the salāh becomes void*
If this is done deliberately, but if it was forgetfully he owes a ba'di.

243) *If he forgets to prostrate after salām*
He reverts back to the basics rules of prostrations of forgetfulness.

244) *Whoever owes both ba'di and qabli,*
A qabli suffices; he should just prostrate before salām.

245- وَذَاكِرُ الرُّكُوعِ فِي حَالِ السُّجُودْ يَرْجِــعُ قَائِمــاً وَقُرْآنــاً يُعِيــدْ

246- نَــدْباً وَيَرْكَــعُ وَبَعْــدِياً أَقَــامْ وَذَاكِــرٌ لِسَــجْدَةٍ بَعْــدَ الْقِيَــامْ

247- رَجَــعَ جَالِســاً إِذَا لَــمْ يَجْلِــسِ قَبْــلُ فَــلاَ كَالسَّــجْدَتَيْنِ إِنْ نَّسِــي

248- وَسَجَدَ الْبَعْدِيَ فِيمَا قَدْ وَقَعْ وَذَاكِــرُ السُّــجُودِ بَعْــدَ أَنْ رَفَــعْ

249- رَأْســاً مِــنَ التِــي تَلِــي تَمَــادَى عَلَــى صَــلاَتِهِ وَأُخْــرَى زَادَا

250- وَلْيَــبْنِ فِــي الْمُلْغَــاةِ وَالْقَبْلِــيُّ فِي الأُولَيَــيْنِ فِي السِّوَى الْبَعْدِيُّ

251- وَتَبْطُــلُ الصَّــلاَةُ بِالسَّــلاَمِ مِــنْ ضَــابِطٍ يَشُــكُّ فِــي الإِتْمَــامِ

الفَرْقُ بَيْنَ السَّهْوِ فِي الفَرَائِضِ وَالنَّوَافِلِ

252- وَاعْلَـمْ بِـأَنَّ السَّـهْوَ فِـي النَّوَافِـلِ كَالسَّـهْوِ فِي الْفَـرْضِ سِـوَى مَسَـائِلِ

253- فَاتِحَــةٍ وَسُــورَةٍ جَهْــرٍ وَسِــرْ وَزَيْــدِ رَكْعَــةٍ وَرُكْــنٍ إِنْ خَسِــرْ

245) Whoever forgets a rukū' and he recalls it while in sajdah
He returns to the standing position and recites a bit of Qur'ān,

246) And it is recommended to bow after one has entirely stood up.
Whoever remembers a sajdah after he has stood up

247) He returns to the sitting position if he has not sat
Before, not when he sat and only forgot the sajdah

248) And he prostrates after salām in what has occurred.
Whoever remembers a sajdah after he has risen

249) His head for the next raka'h should just proceed
With his salāh and he will later add a raka'h

250) In place of the previous faulty raka'h, even if it is in
The first 2 raka't, the same applies, he prostrates after salām.

251) The salāh becomes invalid by making salām
Intentionally while in doubt of the completeness of one's salāh.

Difference between the forgetfulness in obligatory and optional prayers

252) Know that the forgetfulness for optional prayers
Is like forgetfulness in obligatory prayers except regarding

253) Fātihah and the short Sūrah, audibility and silence
Adding a raka'h and omitting a pillar.

254– فَــذَاكِرٌ فَاتِحَــةً مِــن نَّفْــلٍ إِنْ عَقَــدْ تَمَــادَى مَــعَ قَبْلِــيٍّ وَمِــنْ

255– فَرِيضَــــةٍ أَلْغَــــى وَزَادَ أُخْــرَى وَيَتَمَــــادَى وَالسُّــــجُودُ مَــــرّا

256– وَذَاكِــرٌ فِــي النَّفْــلِ بَعْــدَمَا عَقَــدْ سُــورَةً أَوْ سِــراً وَجَهْــراً مَــا سَــجَدْ

257– وَذَاكِــرٌ فِــي النَّفْــلِ قَبْــلَ عَقَــدِ ثَالِثَــــةٍ رَجَــــعْ عَلَيْــــهِ الْبَعْــــدِ

258– وَإِنْ عَقَــــدْ ثَالِثَــــةً تَهَيَّــــا لأَرْبَــــعٍ وَسَــــجَدَ الْقَبْلِيَّــــا

259– بِعَكْــسِ فَرْضِــهِ فَيَرْجِــعُ مَتَــى ذَكَــــرَهُ ثُــــمَّ بِبَعْــــدِيٍّ أَتَــــى

260– وَذَاكِــرٌ مِثْــلَ رُكُــوعٍ وَسُــجُودْ مِــنْ بَعْــدِ طُــولٍ وَسَــلاَمٍ لاَ يُعِيــدْ

261– نَفْــلاً وَفِــي الْفَــرْضِ يُعِيــدُ أَبَــدا كَمُبْطِــــــلٍ نَافِلَــــــةً تَعَمُّــــــدَا

مَسَائِل فِي السَّهْوِ

262– وَمَــنْ تَنَهَّــتَ بِــلاَ حَــرْفٍ فَــلاَ شَــــيْءَ عَلَيْــــهِ وَبِحَــــرْفٍ أَبْطَــــلاَ

254) *In the nafl (optional), if he forgets Fātihah and recalls after*
He has bowed he continues and prostrate before salām,

255) *Contrary to the fard, wherein you have to add a full raka'h later,*
After continuing and prostrating as discussed, so pay attention!

256) *In nafl, if he remembers, after he has bowed,*
A short Sūrah or audibility or silence, he does not prostrate for them.

257) *In nafl, if one remembers the sitting position before he does his rukū'*
Of the third raka'h, he returns to sitting and prostrate after salām,

258) *But if he has already finished the third raka'h*
He adds a forth and prostrate before salām.

259) *Contrary to his fard, where he rectifies a missed pillar as soon as*
He remembers it then prostrate after salām, so follow!

260) *If one remembers things such as rukū' or sujūd*
And it is a long while after making salām he does not repeat

261) *The nafl. But for fard he repeats every time*
And he invalidates his prayer if such things are done deliberately.

More rules regarding forgetfulness

262) *Whoever sighs without saying a word, there is*
Nothing owed by him, if he purposely utters a word it invalidates it

263– وَإِنْ سَـهَى الإِمَـامُ زَادَ أَوْ نَقَـصْ سَــبَّحَ مَــأْمُومٌ بِــهِ وَلاَ يُقَــصْ

264– إِلاَّ إِذَا قَــامَ مِــنِ اثْنَتَــيْنِ وَفَــارَقَ الْمَوْضِــعَ بِالْيَــدَيْنِ

265– فَقُــمْ إِذَا جَلَـسَ فِـي أُولاَهَـا وَلاَ تَقُــمْ عَــنْ سَــجْدَةٍ خَلاَّهَــا

266– فَـإِنْ تَخَـفْ عَقْـدَ الرُّكُـوعِ فَقُمِـي وَلاَ تُجَالِسْــــهُ وَإِنْ يُسَــــلِّم

267– قَضَـيْتَ مَـا أَلْغَيْـتَ بَانِيـاً وَزِدْ قَبْـلَ السَّــلاَمِ سَــجْدَتَيْنِ لاَ تُعِـدْ

268– وَمَــنْ لَّــهُ جَمَاعَــةٌ يُقَــدِّمُ مُسْــتَخْلَفاً نَــدْباً يُــتِمُّ بِهِــمُ

269– وَإِنْ يَقُــمْ لِزَائِــدٍ بِــهِ اقْتَــدَى مَــنْ أَيْقَــنَ الْمَوْجِــبَ أَوْ تَــرَدَّدَا

270– وَمَــنْ تَــيَقَّنَ الزِّيَــادَةَ جَلَــسْ وَبَطَلَــتْ لِكُــلِّ مَــنْ خَــالَفَ الأُسْ

271– إِلاَّ إِذَا ظَهَــرَ أَنَّ مَــا اجْتَــرَحْ وَافَـقَ مَـا فِـي نَفْـسِ الأَمْـرِ فَتَصِـحْ

272– وَإِنْ يُسَــلِّمْ قَبْـلَ رُكْــنٍ فَعَلَــى مَــنْ خَلْــفُ تَسْــبِيحٌ بِــهِ وَكَمَّــلاَ

263) *If the Imām forgets regarding addition or omission*
The follower says, 'SubhanAllāh' to him but one should stop talking

264) *If the Imām decides to proceed by rising between the 2 raka't*
And has already detached his hands from the ground

265) *You also stand up and follow him. If he sits after the first raka'h,*
Or does not perform one of the sajdahs you do not follow him.

266) *But if you fear he will rise from his (next) rukū', you stand to join him*
But do not sit with him and when he makes his salām,

267) *You rise to substitute the faulty raka'h as a build-up and add,*
Thereafter you do the 2 sajdahs before your salām. Do not be misled!

268) *If this occurs in a jamā'ah, one moves forth*
To replace the Imām to finishes salāh for them, this is recommended.

269) *If the Imām stands to add (a raka'h) he is to be followed only*
By he who is convinced that it is necessary and he who is uncertain

270) *But he who is definite that this is an unnecessary addition should sit*
Which invalidates the salāh of all those who oppose this person.

271) *Except when it becomes apparent that what he, this person, did*
In fact occurred heedlessly, and he also becomes aware.

272) *If the Imām makes salām before the completion of salāh, it is*
Upon the follower to say, 'SubhanAllāh', signaling to him to complete,

273– وَجَـا بِبَعْـدِيٍّ وَإِنْ شَـكَّ الإِمَـامْ   سَـأَلَ عَـدْلَيْنِ وَقَـدْ جَـازَ الْكَـلاَمْ

274– وَإِنْ تَــيَقَّنَ الْكَمَــالَ عَمِــلاَ   عَلَــى الْيَقِــينِ تَارِكــاً مَــنْ عَــدَلاَ

275– إِلاَّ لِكَثْـــــرَتِهِمْ فَيَــــدَعُ   يَقِينَــــهُ وَلِلْعُــــدُولِ يَرْجِــــعُ

الخَاتِمَةُ

276– وَالْحَمْــدُ للهِ الْعَلِــيِّ ظَــاهِرَا   وَبَاطِنــــاً وَأَوَّلاً وَآخِــــرَا

277– وَوَافَــقَ الْفَــرَاغُ مِنْــهُ سَــبْتاً   فِــي عَــامِ هَضْــقَشٍ جَنُــوبَ سَــبْتَا

273) *Then they should prostrate after salām. If the Imām doubts,*
He may ask 2 upright people, and in this case, speaking is allowed,

274) *But if the Imām is positive that he has fully finalized the salāh,*
Based on his view he can neglect, even those upright consultants,

275) *But if there are too many advisers he should disregard*
His certainty and submit to their decision by rectifying the concern.

Conclusion

276) *All Praise is due to Allāh, the Exalted, the Most Apparent,*
The Most Hidden, the First and the Last

277) *And its conclusion happened to be south of Ceuta*
On a Saturday in the year 1195,

Appendix

Al-*Akhdarī* – The title of the author of the original treatise. It literally means green.
Amin – Amen, O God accept my/our supplication,
Asr – Afternoon prayer
As-salāmu ‘alaykum - Peace be upon you, it is a greeting
Ba’di – It is the prostrating after the termination of prayer, literally meaning after
Basmalah - It is the phrase in the name of Allāh, the Most Merciful, and the Most Kind.
Bismillāh - **I**n the name of Allāh
Deen - Religion
Dhuhr – Noon Prayer
Dunyā – Material world
Dwaruri – An act done only when a need arises, however it is not a customary practice
Fajr – Break of dawn. It is also the name of the prayer performed in the morning just before the obligatory prayer
Fard – An obligatory act
Fātihah – The Opener, the first chapter in the Holy Qur’an.
Ghusl – Ritual bath
Hadath – ritual impurity
Al-Hayy - the Eternally Living (God)
‘Eids - Festivals
Ikhtiyār – chosen or preferred time of prayer
Imām – The leader of the prayer.
Imān – Creed
Iqāmah – An announcement of the readiness of prayer
Ishā’a – Night Prayer
Jama'ah – a group or Congregation
Janābah – Major state of impurity
Janāzah - Funeral
Jumu’ah - Friday
Ka’bah – The Cubic structure in the Holy House (Makkah)
Khabath - Impurities
Khutbah - Sermons
Maghrib – After sunset prayer
Matn - Treatise
Mukallaf – Legally responsible individual
Mus’haf – Copy of the Holy Qur’an
Nafilah – Optional and it’s plural is N**awāfil**
Qabli - It is the prostrating before the termination of prayer, literally meaning before
Qiblah – Direction faced when performing ritual prayers
Qunūt – a type of supplication done, preferably before the bowing position in the Morning Prayer**.**
Qur’ān – The Divine Speech of God
Raka’t – Ritual bowing in the ritual prayers

Rukū' - The Ritual bowing position
Sā'a – A measure which is approximately 3 litres
Sajdah – The ritual prostration
Salāh – Ritual prayer
Salām – A greeting, literally meaning peace
Salātu 'd-duhā – Forenoon Prayer
Sami'Allāhu liman hamida – Allāh hears the one who praises Him.
Shaf - The Prayer before the Odd Prayer after the Night Prayer
Shaytān – The Devil
Shinqītī – One of the Mauritanian tribes
Subh – Morning Prayer
SubhanAllāh – Glory to Allāh
Sunnah – Customary Prophetic Practice
Surah – a Chapter of the Holy Qur'an
Sutrah – A barrier indication the where the fore of the one praying ends or begins
Ta'udh – Seeking refuge in Allāh
Taharah - Purification
Takbirah – The phrase "Allāhu Akbar" meaning Allāh is great.
Takbirat ul-Ihrām – The first Takbir (Allāhu Akbar) when entering the Prayer
Taraweeh – The night Prayers perform in the Month of Ramadan
Tasbih - Glorifying Allāh
Tashahhud – The testimony i.e. in the Oneness of Allāh and the Messengeship of Prophet Muhammad
Taslīm – the phrase "As-salāmu 'alaykum"
Tawaf – Circumambulating the Ka'bah
Tayammum – Ritual purification using the dry sand or the likes
Walaka l-hamd' – And Praise is Yours (O Allāh)
Witr – the odd prayer performed in the night
Wudū' – the ritual purification
Zinā - Fornication

Tashahhud

التَّهِيَّاتُ لِلَّهِ الزَّاكِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لاَّ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At-tahiyyātu lillāhi az-zākiyyātu lillāh at-tayyibātu s-swalawātu lillāh. As-salāmu 'alayka ayyuhā an-nabiyyu wa rahmatullāhi wa barakātuhu. As-salāmu 'alaynā wa 'alā 'ibādillāhi is-salihīn. Ashhadu an lā ilāha illa Allāh wahdahu lā sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasūluhu.

Best of salutations for Allah, Virtuous deeds are for Allah. Excellent prayers are for Allah. Peace be upon you, O Prophet, and the mercy of Messenger of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah alone without partner and I bear witness that Muhammad is His slave and His Messenger.

Qunūt

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ نَشْكُرُكَ وَلاَ نَكْفُرُكَ وَنَخْنَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخَافُ أَذَابَكَ الْجِدَّ إِنَّ أَذَابَكَ بِالْكَافِرِينَ مُلحِقٌ

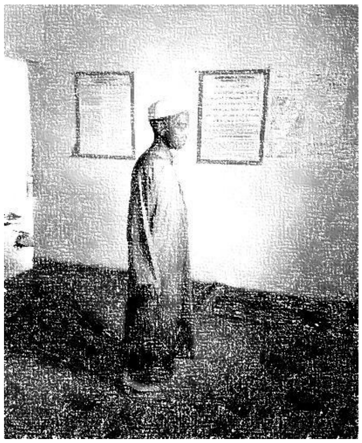
Allahumma innā nasta'īnuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alayka wa nuthnī 'alayka 'l-khayra kulluhu nashkuruka wa laa nakfurka wa nakhna'u laka wa nakhla'u wa natruku man yakfuruka. Allahumma iyyāka na'budu wa laka nusallī wa nasjudu wa ilayka nas'ā wa na'fidu narjuu rahmataka wa nakhāfu adhābaka 'l-jidda inna adhābaka bi l-kāfirīna mulhiq.

Oh Allah, we seek help from You and ask You for forgiveness: we believe in You and in You we trust. We praise You for all that good and give thanks to You, we do not disbelieve in You and to You we humble ourselves and we abandon those who reject You. Oh! Allah, You we worship and to You we beg and prostrate. It is towards You that we strive. We hope for Your mercy and fear Your severe punishment. Your punishment will surely befall those who disbelieve.

Prayer Illustrated

Step 01

Niyyah (Intention)



One firstly has to correct his intention by consciously being aware of the prayer he is intending to observe i.e *Subh*, *Dhuhr*, *Asr*, etc.

Step 02

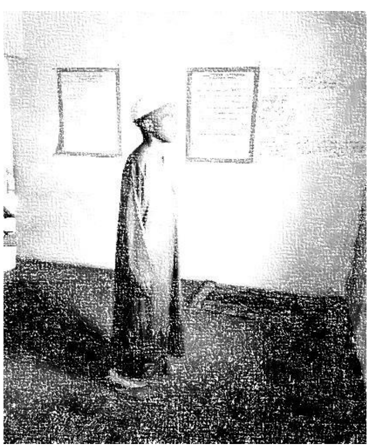
Takbirat ul-Ihrām



You raise the hands to the level of the shoulders and say "***Allāhu Akbar***" (Allah is Great) and then you drop them making sure every limb is in its natural position.

Step 03

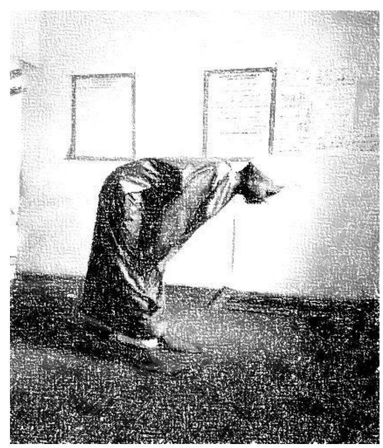
Qiyyam (Standing)



While standing and looking straight ahead, recite *Surat ul-Fātihah* beginning with "***al-hamdu lillāh….***" and say ***amīn*** silently at its completion. Thereafter, recite another *surah*, this extra recitation is done only in the first and second *rakah*.

Step 04

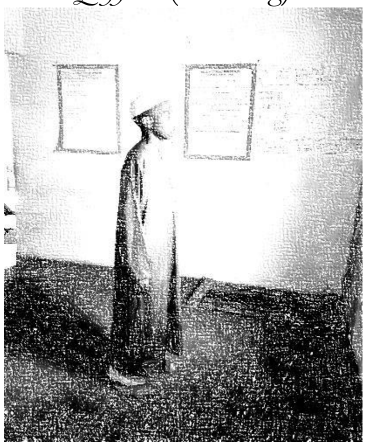
Rukū' (Bowing)



Say "***Allāhu Akbar***" while bowing until your back is parallel to the ground and your hands are place on your knees with the fingers spread out. Glorify Allah once, thrice, etc. any odd number of times, ***subhāna rabbi al-'adhwīm*** (Glorified is the Lord, the Great).

Step 05

Qiyyam (standing)



While rising back to the standing position one says "***Sami'a Allāhu liman hamidah***" (Allah hears the one who praises him). When one's back is straight, respond to that by say "***Allāhumma rabbana wa laka 'l-hamd***" (Oh Allah our Lord all praise is yours.

Step 06

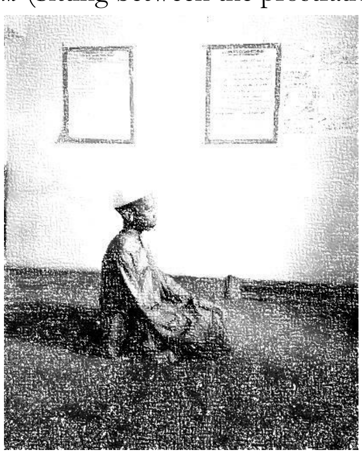
Sajdah (Prostration)



You then go towards the prostration position while saying ***Allāhu Akbar*** (Allah is great). You place the hands on the ground before the knees followed by the rest of the limbs of prostration i.e. forehead, toes, etc. At this position, glorify Allah once, thrice, etc. any odd number of times, ***subhāna rabbi al-'alā*** (Glorified is the Lord, the Exalted).

Step 07

Jalsah (Sitting between the prostrations)



Then rise from prostration saying ***"Allāhu akbar"*** and sitting on the ground with your left buttock and your left foot folded underneath and your right foot remains upright and the hands placed on the knees. Seek forgiveness by saying "***rabbi 'ighfir lī***" (my Lord, forgive me).

Step 08

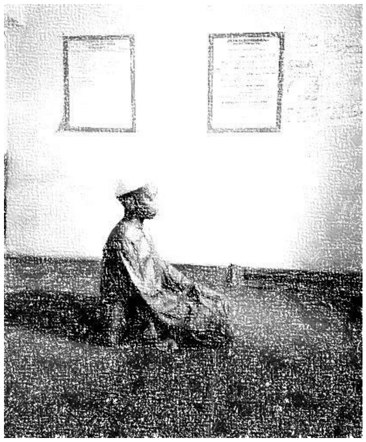
Sajdah (prostration)



Say ***"Allāhu Akbar"*** while making the second prostration and glorify Allah as explained in **step 06.** Say ***"Allāhu akbar"*** and rise back to the standing position (**step 3**) to complete the second *rakah.* After the second *rakah,* when you say ***"Allāhu akbar"*** you will then move the next step

Step 09

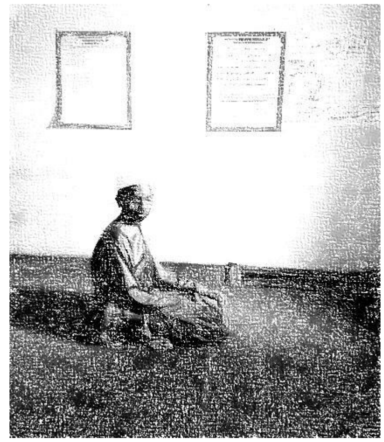
Jalsa (final sitting)



Sit as discussed in **step 07**. Thereafter, recite the *tashahhud*, prayers upon the Prophet and any other supplication you wish.

Step 10

Taslīm (Closing *salaam*)



Terminate your prayer by saying "***as-salāmu alaykum***" turning your head slightly to the right while saying ***"alaykum".***